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EXTRACTS FROM LETTERS OF MR. DEAN.

Communications have been received, from time to time, from Mr. Dean, including notices of excursions made by him or his Chinese assistant, portions of which are of general interest, and will be given in the following pages. The map of Hong-kong island and vicinity is also furnished by him. The name of the chief town on the island has been changed, as will be seen, from Hongkong to Victoria.

Visits to the main land—Superior advantages of stated worship.

Victoria, March 13, 1843. I have recently visited Sum-Sui-pu, Mong Kòk, and several smaller villages on the main land, containing from twenty to fifty houses each. The people here mostly speak the *kēh*, or *hāk-ka* dialect, which is not familiar to any of the missionaries now in China: but having with us a teacher who speaks it readily, and who has been some time with br. Roberts, some truth was communicated through him. The people were assembled in each village by a curiosity to see the foreigners; which afforded a good opportunity to present to them the only Savior. They everywhere received us with marks of friendship, giving us tea and cakes; and listened with as much attention as the novelty of the circumstances would allow. In most cases, the group which gathered around us, included a number of women and children, to whom the gospel was preached, as alike adapted and equally designed for all.

We found two schools of Chinese boys, one with twenty-four pupils, and

the other of ten. Some of the boys were reading a geographical work, with a map at the beginning representing China as the centre and substance of the world, and America, England, and Siam on the margin, as an ornament to the picture. Others were reading Sam Kòk, the Four Books, etc. The boys were well dressed, and after listening to our story, with their parents and friends, who had collected with them at the school-house, they took us by hand and conducted us through the village; and at the close received each from us a Christian tract, with which they appeared much pleased. In the heart of the village, under the spreading branches of a tree, we held another meeting.

In front of the village were anchored, in a line, forty or fifty fishing boats. We passed from one to another of these, leaving books, and speaking to such as understood our dialect. Here, as on shore, we were treated with the utmost kindness. On reaching the last boat, and there being no means of reaching the shore without wetting our feet, the Chinese volunteered and took us to the shore on their shoulders.

On the island of Gnong-shun-chaou we found four or five small villas with ten or fifteen houses in each. The people are mostly employed in cutting stone. Some of the excavations in the hills here, are more than a hundred feet deep. Their method of procedure is to drill a line of holes into a solid granite rock; and then, with a short iron wedge driven into each, by driving alternately upon each with a sledge, a piece of the rock of several tons weight is split off as regularly as if it had been sawn; and this is broken into slabs of suitable size for building purposes, in the same way. In this

manner they split out pillars used for door and window posts, and for covering their streets and bridges, instead of plank. On this island we found a school and some well-built houses with gardens of vegetables, and from the highest land on the island, we enjoyed a fine view of the surrounding country and a line of villages along the coast.

The people were eager to see us, and made some inquiries about the subject of our remarks to them. We hope some good will result from these miscellaneous efforts, by bringing in persons to a more connected and protracted course of religious instruction. It is surprising to notice that persons who listen for half an hour with fixed attention to one of their own countrymen while speaking of Christianity, will, at the close, ask some question which proves that they have received *no correct* idea of the subject. Their thoughts have so long been accustomed to flow in one channel, that it requires time and much effort to turn the current. Hence we are more and more convinced of the necessity of a *regular* course of systematic religious worship at stated times. There is much in the *forms* of divine service to favor the object for which we labor. On this head we are much encouraged; for we have now generally about thirty Tiéchiú men, who meet at the bazar chapel and listen for an hour in the morning and as long in the afternoon, each rising in singing and kneeling in prayer, and paying a silent attention (generally) while we speak.

Obsequies of Chek Yet—Chinese robbers.

April 27. Within a few days I have baptized two Chinese, and yesterday performed the funeral services for Chek Yet, a Chinese brother who came with us from Bangkok. He died in consequence of a wound received from one of two contending parties, whom he endeavored to reconcile. The man who perpetrated the deed was a Chinese of his own dialect, who had sometimes acted the part of cooley, and at others that of the beggar; and when coming to the house in the latter capacity, Chek Yet had repeatedly given him money and rice, and that but a few days ago. This induced him to think that he might have some influence in reconciling him to his antagonist, or in convincing him of his wrong; but the beggar taking offence at his interference, drew his knife and stabbed him

in the left shoulder, which soon resulted in his death.

Chek Yet had for four years been a member of the Chinese church in Bangkok, during which time he had maintained a consistent Christian life; and had proved himself a valuable aid in communicating Christian truth to his countrymen. With an independent mind and a good share of common sense, and by daily prayer and reading the scriptures, he was prepared to take strangers into his own room and read and pray with them, and to give them the first principles of Christianity in a manner more likely to prove successful than could be done by a foreigner, or even by a teacher of their own nation. He had, in some instances, taken men into his employ when it was evident, from the circumstances, that his only object was to give them an opportunity to attend daily our seasons of Christian worship. He was a man of economical habits, but, differing from his countrymen generally, he laid up his money to do good with. He was always ready with his bounty for the poor, and never failed, when an opportunity offered, to contribute liberally at the monthly concert. At his death about \$30 were found in his chest, which, after defraying the expenses of his burial, is to be devoted to the instruction of his countrymen in Christianity. He was a special favorite with Mrs. Dean, and at her death mourned like a son for his mother; and after her removal, he showed a Christian solicitude for the welfare of her surviving child.

A large number of his countrymen assembled with us at his grave, where the scriptures were read and explained, and prayer was offered in their own tongue. Many of the Chinese also speaking the Canton dialect were present, to whom br. Shuck addressed the exhortations of the gospel to be prepared for the solemnities of death and the judgment. It is proposed by the brethren to erect a simple tablet to mark the resting place of the departed disciple, with an appropriate inscription in Chinese. This is but another admonition to us to be in readiness for the coming of our Lord, the time of which we know not.

May 8. The house of the Morrison Education Society was entered by twenty or thirty Chinese robbers, who, after the family had fled, broke open boxes, trunks, and cases of drawers, destroying or carrying away the con-

MAIN LAND.

N.L.
220 20'

LA NTAO.

Passage

Canton Pass.

From

Macao to Hong-Kong.

HONG-KONG I.

LE MA.

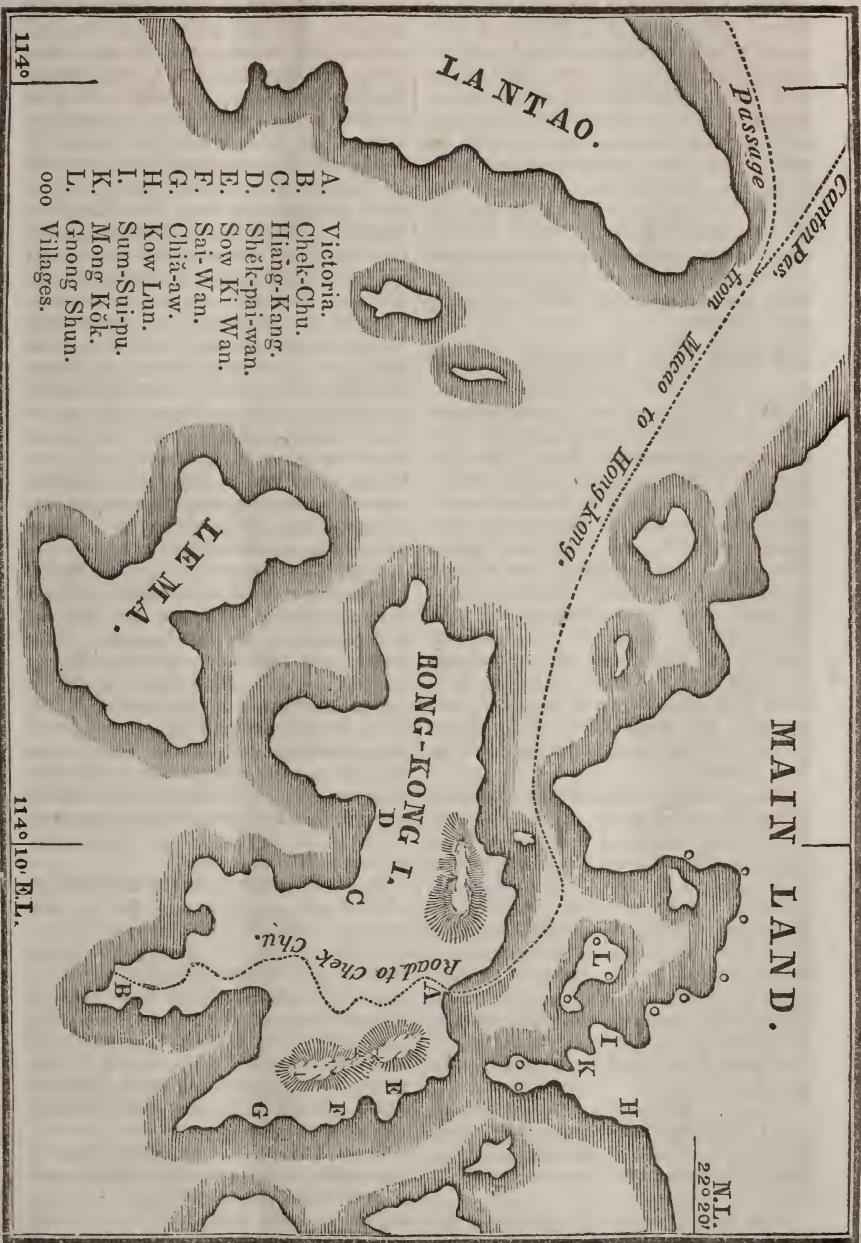
Road to Chek Chu.

- A. Victoria.
- B. Chek-Chu.
- C. Hing-Kang.
- D. Shék-pai-wan.
- E. Sow Ki Wan.
- F. Sai-Wan.
- G. Chiä-aw.
- H. Kow Lun.
- I. Sum-Sui-pu.
- K. Mong Kók.
- L. Gnoong Shun.

000

114°

114° 10' E.L.



tents and doing much damage to the house. After leaving with the first fruits of their spoils, they returned and occupied the house for two or three hours. The Rev. Mr. Brown, principal of the Institution, received a slight spear wound, but the rest of the family and friends, then residing in the house, escaped unhurt except by the night air, to which they were exposed for hours with no protection but their night clothing. The known defenceless state of the family, together with the remove of the dwelling from other houses, probably emboldened the desperadoes, who came from the main land in boats, with the prospect of easily effecting their retreat.

Tié Chiú church constituted—Medical Missionary Hospital.

28. This afternoon, in accordance with the recommendation of the mission, was constituted the "Tié Chiú Church of Hongkong." A code of articles, expressive of the sentiments and proposed practice of the church, had been prepared, and was read before the meeting composed of the church worshipping at the "Queen's Road Chapel," and the members of the mission. This constitution was signed by Hok Heng, who came from the Bangkok church, Tang Tui and Koe Bak, who had recently been baptized, and myself. We were then, with appropriate services, recognized as a Christian church.

The number of Chinese speaking this dialect who meet on the Sabbath for divine service, amounts to from thirty to fifty, twice a day; and a few of the more thoughtful among them meet at my study every morning for prayer and reading the scriptures. This little handful of men, poor, ignorant, and shrouded by the darkness of idolatry, yet feebly striving to come to the light, will, I trust, secure an interest in your prayers and call the attention of the church of Christ to this needy people.

June 2. Met to-day in concert with our Christian friends here, for prayer dedicatory of the Medical Missionary Hospital, under the care of Dr. Hobson.

The building just completed for the accommodation of this Institution, occupies a commanding and beautiful eminence in the eastern part of the town, looking down upon the harbor on the north, and commanding a distinct view of Kow Lun and the neigh-

boring villages on the main land, while on the south lies the pleasant valley of Wang-nai-chung. The house for the accommodation of the superintending surgeon, and the patients, and assistants, is 190 feet long and 50 feet wide. That portion occupied by the family resident at the hospital, is 90 by 50 feet, divided into a drawing and committee room, 35 by 20 feet, and four rooms for study and domestic purposes, each 17 by 24 feet; besides three others 10 feet wide and varying from 5 to 28 feet in length. Over these smaller rooms is a terrace, 48 by 12 feet, and on the south side of the house is a veranda, 76 by 10 feet. The patients' rooms are each 18 feet square, affording comfortable lodging for 31 patients, with a veranda for their special accommodation, 46 by 10 feet, and a cook house attached to the hospital, 17½ by 16 feet. The walls are of beaten cement 2 feet thick, except the front wall, which is 2½ feet thick. The entire expense, including materials, masons, carpenters, glaziers, painters, etc., amounts to three thousand six hundred dollars.

July 22. My assistant, Hok Heng, has commenced visiting regularly once a week Chang Chu and Su Kun-tu, and preaching to the people. The former has 1000, and the latter 400 or 500 Tié Chiú men. One of these towns is situated on an island N.W. from Hongkong, and the other is on the main land; and either can be visited in a single day, leaving several hours to spend with the people. They appear, thus far, interested to hear, and we hope to establish some permanent out-stations of this kind.

26. Visited Chekehú to-day, where several old acquaintances among the Chinese gathered around for conversation. I had not seen them before since Mrs. Dean's death, and some of them appeared very sincere in their expressions of condolence. One family in particular, who had placed a little girl under Mrs. Dean's care a few days before her death, appeared much affected while relating what the little girl said on her return home.

Several Tié Chiú boats are now in the harbor, perhaps twenty of the larger kind. The residents remain much the same as when I was last here, with the exception of a few new houses and a repair of some of the old ones. The English have nearly completed a large two story brick hospital, and a still larger building for the accommodation of the officers of H. M.'s 98th

Regt., to which an accession of 700 men is expected from England.

We have to-day circumnavigated the island of Hongkong, being seven hours in our boat, at about five miles an hour. The island is longer from east to west than from north to south,—Victoria being on the north and Chekchú on the south.

Monthly concert contributions—Unwonted liberality.

Oct. 3. In entering upon the book the contributions made by the Tié Chiú church, to aid in preaching the gospel among their countrymen, I was reminded of a fact which has often presented itself to my mind. The fact is *this*; a Chinese, who one year ago was a worshipper of idols, and, then, had never heard of the gospel, has joined us for the last seven months in observing the monthly concert of prayer, and has given, *monthly, one dollar* to the cause of missions. This he commenced when he was a day laborer, and when his entire income amounted to less than *twenty-five cents* per day; out of which he furnished his food and clothing. He is in no way employed by the missionaries, but works upon the public road; at first, he labored as a cooley, but has since been promoted to the superintendency of a class of men with whom he labors during the week, whom he influences to meet at the chapel on the Sabbath for divine worship. We know not the end of his course, but thus far it has afforded us encouragement to hope that he is a Christian.

The following are extracts from

Hok Heng's journal.

9th day of the 6th Moon (July 6). This morning went with Mr. Roberts and his teacher to Chang Chu.* On landing, many persons speaking Tié Chiú came around us, and after going up the hill a short distance they surrounded me, and I taught them who Jesus Christ was, and why he came into the world. I can't say whether they believed the doctrine or not, but they listened with careful attention. At the close I gave them some books; and in their eagerness to obtain each a book, two began to fight; and I stop-

ped distributing, and commenced telling them that I came here not to teach them to fight, but to love and protect each other. They listened, and the two men appeared much ashamed of their conduct. Then Mr. Roberts went to the shade of a large tree in front of a temple, and taught the people who understood his dialect,—many gathered around to hear; after which we commenced again distributing books, but the people were so rude and hasty in pulling them from each other and from us, that it was concluded to spend the time in speaking to the people till sundown.

12th day. Explained Genesis, 17th chapter, to about forty men, and in the p. m. Mr. Dean spoke to forty-five men from the 1st chapter of Timothy.

14th. Went in a boat to Kow Lun (a town on the main), and at a village near by found a few hundred men speaking my dialect. I explained to a multitude assembled, the true doctrine; gave an account of the creation, the fall, the first man, the coming of Christ, and how man could be saved. Then explained to them that idols are of no use, (and many of them agreed with my ideas,) then kneeled down and prayed. Then a man asked me to go to his house and take tea; and soon I went to the shade of a tree, and many, of men, women, and children, came to hear, who all appeared pleased, and afterward received books. At 3 p. m., I returned home.

17th. Saw several junks come into the harbor, and took some books and went on board three Hokeên junks and five Tié Chiú junks, loaded with sugar from Hainan and bound to Shang Hai, where sugar sells for a high price, and is used in dyeing silks. To these men I explained the doctrine of the true God, and gave some books, and they said if their junks did not sail before Sunday, they would come to worship. After tea one young man said, "We all depend upon heaven and earth, and enjoy their favors." I replied, "Heaven and earth is the *dwelling* of *Jehovah*, and we all receive his favors, and it is well for you, seamen, when you enjoy a fair wind, to inquire whence it came. But the favor of God ends not by sending fair winds and fruitful seasons, but He sent his Son to die on the cross that we, poor sinners, might be saved. Therefore you ought to thank Him for his mercy, and to worship Jesus with all your heart." One inquired, "How can we do this?" I said, "This know-

* An island N.W. from Hongkong, ten miles distant, with four or five thousand inhabitants, including those occupying the junks in its harbor. About one fourth or one third of the whole, speak the Tié Chiú dialect. W. D.

ledge is not of myself, but the teachers have come from the country that bears the "flowery flag" (America), who daily, and especially on the Sabbath, teach men how to do this." Afterward I visited five Tié Chiú junks and four from Nammo, and conversed with all.

19th. Sabbath. In the morning thirty, and in the p. m. more than fifty men were present to hear the gospel. I explained the 19th of Genesis, and Mr. Dean the 18th of the 1st chapter of Romans.

21st. Went with Chow Sin-sey (Mr. Dean) to Chang Chu, and on landing in front of an idol temple, I first explained to the people, (who came in great numbers to meet us and receive books,) that their *made* gods could not protect them,—“for they cannot protect *themselves*, and how can they protect you?” Afterward I enforced upon them the obligation to believe in Christ and worship God, who made the heaven, and the earth, and all things. They listened attentively, but when we began to give books they became riotous. We were afterward invited into a house to take tea, and while I discoursed in the house to a few who had assembled, Chow was speaking to those of his dialect under the shade of a tree not far distant. When the sun reached the hills we returned home.

22d. Two tea merchants called today, one of whom said that he and his ancestors for several generations were Roman Catholics. I explained to him that there were very many important differences between us and the Catholics, and that they had many customs not derived from the Word of God. He said that he would come to worship next Sunday.

20th. Sunday. I explained in the morning the promise of a son made by Jehovah to Abraham—about thirty men present. In the p. m. Mr. Dean explained the calling of Matthew to fifty men, after which I took a part in Mr. Shuck's services at the other chapel, and then visited several Tié Chiú junks with books. These junks, ten in number, are bound to the north with sugar (used in dyeing silks), and they bring back in return *koé*.*

27th. This morning I visited several junks, and distributed books and spoke to the people. Some proposed

coming on shore to see the foreign teacher if the winds did not allow them to sail during the day, and said they should be sure to call when they returned. (These junks have each from thirty to forty men.)

7th Moon, 1st day. Went with Chow Sin-sey to Chiang Chow, where he first addressed the people in his dialect; after which I was invited by an old man to enter his house, and he inquired what were the customs of those who worshipped Christ. I told him that they used no offerings or ceremonies, and that they worshipped *any where*. After explaining, at some length, the doctrines of Jesus to a number that had assembled around the door, one man, about thirty years old, began to dispute, and say that China is truly the celestial kingdom, since her ancient wise men have published doctrines worthy the observance of all future generations, and that no foreigners, whether the eastern *hunters*, the western *sheep*, the northern *dogs*, or the southern *insects*, could prepare any thing to them. “And as for these English and Americans, who live quite on the side of the world far beyond the seas, how can they know any thing of the beauties of Chinese literature? But you are a Chinaman, and how dare you presume to teach us to reject the doctrines of our own country and follow the fanciful doctrines of foreigners?” I replied, “How is it that we should receive the *productions* of foreign countries, such as opium, which destroys men's bodies, and reject their *doctrines* that save men's souls?”

Tavoy Mission.

JOURNAL OF MR. WADE.

(Continued from p. 81.)

Ravages of cholera—Kiva-thah—Cases of discipline.

We were prevented from visiting the region of Mata this year at the usual season by the prevalence of cholera among the Burmans, which made the Karens afraid to come into town, and led them to adopt every means in their power to prevent the Burmans from coming among them. Whether it is to be attributed to these precautions, or to some other cause, is uncertain, but it is a fact, for which we feel grateful to the great Disposer of all events, that up to the present time, (1st of March,)

* This is what remains of the ground nut after the oil is *expressed*, and is used for manure. It constitutes an article of considerable commerce among the Chinese.

this dreadful scourge, which has carried off great numbers in Tavoy city, and well nigh depopulated many villages of Burmans, has not yet reached the Karen settlements east or north. These precautions of the Karens prevented us from going among them, not only by cutting off communication with the town, but by rendering it improbable that we could do any good among them while they were in such a state of excitement. And, particularly, if the cholera should actually appear among them, every Karen would be sure to flee at once to the uninhabited jungle. Nor could we blame them for so doing, after what they suffered from this pestilence a few years ago. Though we do not think the disease infectious, we should ourselves advise them to flee the spot where it is known to be, so as, if possible, to avoid a cholera atmosphere.

In our journey to Mata we found several of the Burman villages quite deserted, indicating too plainly to be misunderstood, that the angel of death had been there. Which way had he departed, was the anxious inquiry of our minds. Had the Almighty looked on the desolations he had wrought? Had He heard the lamentations of those whom he had made widows, and said unto him, Stay thy hand; it is enough? Or had the destroyer left these Burman hamlets to hunt out the poor Karens in their retired jungles, among them to prosecute his work of death, and there also raise the wail of mourning and despair? Or was he still lurking in the atmosphere of these deserted hamlets, ready to seize as his prey any who might pass through them?

With these melancholy thoughts, mingled with some anxiety for ourselves, we pursued our tiresome journey on foot through the lone jungle to the village of Kwathah.

There we saw the footsteps of an enemy which destroyeth souls as well as bodies. "She hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." Prov. v., 26, 27. Saudee, about four years ago, was one of our most promising young assistants. His good natural abilities had been improved by education. He was perfectly at home in the Sgau, Pwo, and Burman languages; and, to all appearance, was zealously devoted to his work, as an assistant; but his feet were caught in the snare of the strange wo-

man. He was proved guilty of imprudences to an extent which made his exclusion from the church necessary. He subsequently made an effort to reclaim his lost character and wipe off the reproach he had brought upon the cause. Year before last he was restored to the fellowship of the church, his conduct from the time of his exclusion having been irreproachable, and the signs of his repentance satisfactory to all concerned. But, alas! his conduct lately has proved, as that of thousands of others, the general application of the wise man's remark, "None that go unto her return again, neither take they hold of the paths of life." On meeting him, we soon discovered that he was in a state of mind far less favorable to a successful reformation now, than at the time of his previous fall. Then the heart was susceptible of compunction; tears accompanied confession; but now, though guilt was confessed, and the final effects of apostasy freely admitted, there were no signs of contrition; conscience was seared and the heart cold. He had given himself up for lost, and the will had ceased to struggle against temptation. Such is the hardening, soul-destroying effect of this vice; whoever entereth this path, "goeth as an ox to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life." He that can rescue a victim, who has once been taken in this snare, must needs be "stronger than the strong man armed."

As we pursued our journey to Mata, we passed the house of Pauga, the man who was excluded last year for fornication. He came out and begged pardon for his offence, but we have not, as yet, sufficient confidence in the genuineness and permanency of his reformation to recommend to the church to restore him to membership.

Mata, ten baptized—Liberal contributions for missions—Celebration of the Lord's supper.

Our first Sabbath in Mata brought together an assembly of more than two hundred; a very fair collection, considering the present scattered state of the population. Twelve individuals applied for baptism. Nine of these requested the ordinance last year and were received by the church, but illness prevented my administering it to them. Three were entirely new cases.

The pastor of Mata, and some others,

at the time of our arrival had gone down the Tenasserim, to preach to a number of Siamese Karens who had come over to that stream. These brethren have since returned, and report, that the Karens whom they went to see had been recalled by the Siamese authorities, and they failed in the object of their journey.

March 11. We have just returned from a visit among the Pwos, mentioned in my journal of last year. None among them have yet become decided converts to Christianity, but they have made some advance that way. Of several it may be said, their judgment is convinced, though their hearts are not changed. The old Karen prophet himself was ill of a fever, so that we saw but little of him; but his family, particularly his wife, listened attentively to the gospel, and bowed with us in prayer, which none but those who are favorable to Christianity do.

The three new applicants for baptism have been examined by the church. Two were rejected, for want of satisfactory evidence that they had passed from death to life. One was unanimously received.

This week we made an attempt to quicken the intellects of the Karens by showing them the action of a small water wheel, with an apparatus for pounding rice. After looking attentively at its movements, one or two expressed a conviction that something might be constructed on some such model, which would actually pound rice, and be useful to man. We told them that in our country paddy was ground, pounded, and cleaned, throughout, by water power. And more than this, that spinning, weaving, and a great variety of other things, were also done by the same power. But they could form no conception of the subject; terms were wanting to their language, to convey ideas of things which they have never seen. They are entirely unacquainted with all kinds of machinery, hence we could avail ourselves of no comparisons to supply the want of appropriate terms in their language. This may be a familiar illustration of the nature of *our* difficulty in attempting to comprehend some of the subjects treated of in the divine revelation; things that are beyond our comprehension, merely because we have never seen or experienced any thing of the kind.

12. Two hundred and thirty at worship; ten baptized. During the suc-

ceeding week the church members were examined, one by one, relative to their walk since our visit among them last year. A few, we found, had transgressed the pledge of total abstinence; these were all debarred from coming to the sacrament, with two others who had beaten their wives. They all professed penitence, and pledged themselves not to commit these faults any more; time alone can show whether they were truly sincere.

A contribution to the funds of the Tavoy Mission Society having been proposed, nearly all the members of the Mata church, several not members, and numbers of children, some in their mothers' arms, threw their respective mites into the box. We were particularly gratified to observe that in almost every instance, each member of a family contributed his or her mite separately; as it showed that the parents had instructed their children upon the duty of benevolence, and had furnished them the means of carrying their instructions into practice. The sum contributed was forty-seven rupees and a few pice; nearly equal to the amount which we pay to the Mata pastor for a year.

The sacrament of the Lord's supper was administered on the last Sunday which we spent in Mata. The congregation numbered two hundred and fifty, and the communicants one hundred and fifty. This number may seem small in proportion to the whole church; but it must be remembered that the church consists of several branches, distant from Mata, one a day's journey, another eight miles, and another (at the New Village) three days' journey. Some were present from all these branches, but, of course, many were absent. The body of the church, too, is scattered over an area whose extremities are at least twelve miles apart. Some were ill, some females with small children. Under these circumstances, the number certainly does credit to their efforts to come together on the occasion. All these, a few years ago, were sunk in the vortex of vice and superstition; but the gospel has extricated them. A few years ago they were the children of wrath hastening on to perdition; now they are heirs of salvation, pressing forward to the mark for the prize of the high calling of God in Christ Jesus. To God be all the glory now and evermore.

In my tour to Mata, I was accom-

panied, and assisted in my labors, by br. Bennett, Mrs. Wade being unable to perform the journey.

Maulmain Mission.

EXTRACTS FROM THE JOURNAL OF MR. VINTON.

A late arrival has brought to hand Mr. Vinton's journal for a part of 1842-3, and we take the earliest opportunity to lay some interesting portions of it before our readers.

Visit to the Rangoon Karens—Dilapidated appearance of the city.

Our first extract relates to a visit made to Rangoon by Mr. and Mrs. Vinton in November, 1842. Mr. Vinton had intended to spend a few weeks in that vicinity the year before, but was prevented by the coming of the king to Rangoon, about the time of his proposed visit. "The Karens had for a long time been left without a guide or counsellor, and the assistants had frequently written, urging him to come; they feared that the hearts of the Christians would be discouraged, unless some one came to look after them, that the wicked would come in like a flood, and every thing retrograde to ruin." It was found that the contemplated intercourse with Mr. Abbott at Sandoway, could not be maintained. The distance was too great, and the jungle through which communication was to be made, too unhealthy. "Nearly all who had been to Sandoway, had returned ill; and some had died." Similar representations were made by Mr. Abbott. It became necessary, therefore, that the station should come under the supervision of the Maulmain missionaries, and especially of Mr. Vinton. Mr. Vinton and family accordingly left Maulmain Oct. 28th for Rangoon, where they arrived Nov. 5, after a most tedious and uncomfortable passage, having been compelled to sleep, at night, on the exposed and crowded deck of the ship.

Rangoon, Nov. 5. On coming ashore, Capt. Crisp, an English gentleman and merchant, whose daughter-in-law is the

only English lady in the place, politely invited us to his house, where we are as pleasantly situated as we could well be for the little time we expect to remain. Since I was here in 1836, great changes have been effected. Almost the entire town has been destroyed by fire. The old mission house, as also nearly every brick building in the place, is a mass of ruins. The order of the king, requiring the people to settle in the new town, prevented them from rebuilding their houses upon their old sites, so that Rangoon now appears like a place fast going to ruin. So much for the ignorance of kings. The new town will stand a splendid monument of royal folly, while the old will regain its former splendor, and will stand a convincing proof that the people were wiser than their rulers.

Trials of the native Christians—Duplicity and intrigues of Catholic missionaries.

9. Yesterday and to-day the Karens have come in, in considerable numbers. They mention no cases of apostasy among those who have been baptized, but state that some who formerly united with them in worship, and who had repeatedly expressed a desire to receive the ordinance of baptism, saying that they were resolved to live and die in this religion,—have turned back, and walk no more with them. "Your teachers," say they, "have forsaken you, which is a clear evidence that this cannot be the true religion; and why should we jeopard our lives, and the lives of our families, for that which can do us no good?" The Christians are, therefore, greatly rejoiced to see us, "for," say they, "we can now return, and tell the people that, according to their own reasoning, this is still the true religion, for the teachers have not forsaken us." The great thing that seems to interest them more than all others, the assistants particularly, is, that the word of the Lord should have free course and be glorified. They are very anxious that we should remain, if not permanently, at least for a few months. They say, though it might not be best for us to go into the jungle, we might see many of the impenitent, and converse with them in town, encourage the hearts and strengthen the hands of the disciples, and be in circumstances to solve the doubts and answer the theological inquiries of the assistants. The Christians have recently been placed in peculiarly trying

circumstances. Forsaken by their teachers,—persecuted by the Burmans,—proselyted by the Catholics; they have been, emphatically, “persecuted, but not forsaken (of God), cast down, but not destroyed.” Is it not clear that the arm of the Lord has been stretched out for the deliverance and protection of his people? And is He not saying to the American churches, in language too plain to be misunderstood, “You shall still be allowed the distinguished privilege, if you will but avail yourselves of it, of being the medium through which I will convey the choicest blessings to that most interesting of all people.” The Catholics, as I before intimated, have been making special efforts to proselyte the Christians to their own sect; but, hitherto, with an isolated exception, (and he does not yet acknowledge that he has formally joined them,) they have labored in vain. Their efforts, for a time, were confined almost exclusively to the native assistants. At first, they attempted to bribe them, offering them three and four times the amount we were accustomed to give them. Failing in this, they professed great regard for them, offering them the use of money without interest. At last, they threw off the mask, and attacked us openly. They assured the Christians that ours is not the true religion,—that we are apostates from the only true and infallible church,—that we have no connexion with Christ and the apostles,—that the head of our church was Luther, who was a great general, and was excluded from the church for the sins of polygamy, and embezzling the funds of the church; and who immediately got up a sect of his own, which has continued to the present time. They next attacked our personal characters, assuring the assistants that we are a set of evil and designing men,—that we intend to make slaves of them, and that, even more, we required things of them, while they were with us in school, that they ought not to do. The assistants replied, however, that they had lived with the teachers, and, therefore, had the best means of knowing that what they said was not true, and that, if they would tell such lies about the teachers, they could not believe *any* of their statements.

On the 19th Mr. Vinton returned to Maulmain, on account of the cholera, which was then prevalent in that vicinity; and shortly afterwards proceeded to Chet-

thingsville. At this place eighteen of the church members had died of cholera, beside children.

Chethingsville—“Cast down, but not destroyed.”

Nov. 25. On my arrival here this afternoon, I was most cordially received by the Christians. They came flocking around me as they would around some long-absent relation, whom they had expected never to see again. “God,” say they, “has severely tried us; we began to think, for a little time, that none of us should escape, that we should never see you again till we met you in heaven; but God has permitted us to meet again on earth.” On account of the joy of our meeting, they, for a time, almost forgot that all were not there; but I observed it, especially when the gong was rung for worship. There were the seats, the vacant seats, of many, very many, which I never knew vacant before. It was, however, a source of great comfort, notwithstanding the multiplicity of painful emotions that came crowding in upon me, to reflect that they had gone at the bidding of their Savior, and that, too, to occupy mansions in the heavens. A day in the courts of the Lord used to be regarded, by many of them at least, as better than a thousand elsewhere; but now they are gone to spend their eternity in the courts of God’s upper sanctuary. It has been a time of trial to the Christians such as they never knew before; but they appear to have gone through it unharmed. I have no language to describe the feelings I had, when I heard them say, “Cast down, but not destroyed;” and in answer to my inquiry, whether they had not been tempted to apostatize,—“Apostatize!” say they, “why God has taken our husbands, our wives, our fathers, our mothers, our brothers, our sisters, and they are gone to heaven; their last injunction was that we should follow them; and shall we now apostatize and go to hell!”

On returning to Maulmain (Dec. 5.) Mr. Vinton called at a village of Karen Christians on the Burman side of the river, who had fled from Rangoon the preceding year, but had not been able to reach the British provinces. They were intending to make another attempt, as soon as they

could take “their paddy and buffaloes with them.”

Mr. Vinton’s next visit was to Newville, accompanied by Miss Vinton. But a short time, however, had elapsed, before the receipt of a letter from Mrs. Vinton, stating that the cholera had again appeared in Chetthingsville, whither she had gone Dec. 6; and he repaired to that village immediately.

Fatal procrastination—Death of Naw-Lerpaw.

Dec. 14. Three have died already, and a number of others are ill. Two of the three were not Christians. One of the two had, for a long time, professed to believe in the truth of the Christian religion; and had repeatedly almost made up his mind to offer himself as a candidate for baptism. The other, a female, had repeatedly told me that she should enter this religion before she died; but that she could not think of being a Christian just yet. When pressed with the consideration that life is uncertain, she would say, “But there is no danger of my dying for many years to come.” When attacked with cholera, she was exceedingly terrified, and said to her children, “Go to *mama* for medicine; *I cannot die,—I WILL NOT DIE.*”

15. The means that were used have been blessed, so that those who were ill are fast recovering.

16. Naw-Lerpaw, a woman that has taken care of our children ever since they were born, was attacked most violently with cholera this morning. There is every reason to think she must die; for medicines produce no effect. Mrs. V., too, is ill, so that we have decided upon her leaving this evening for Maulmain. Her complaint does not yet appear to be cholera, though it is impossible to say how it will end. I am in great doubt as to the path of duty. Ought I to accompany Mrs. V., or remain to comfort the bereaved and attend upon the sick and the dying? O Lord, assist me in deciding this question.

17. Mrs. V. left last evening as proposed, and I remain. It was a severe trial for me to consent to her leaving alone, but, as her symptoms did not appear immediately alarming, and as she will receive every attention the moment she reaches Maulmain, we both concluded that duty to these afflicted ones demanded that I should remain.

It is safe to trust in God while in the path of duty. I have been separated from my dear family more than three-fourths of the time every dry season since we have been in the country; and yet nothing material has been allowed to happen during our separation; so that we have almost persuaded ourselves that we are subjects of God’s special watch care, during these little seasons of privation for his name’s sake.

Naw-Lerpaw died last evening about 10 o’clock. A great loss to us and to the church. We never had another such native in our family. We loved her as our own sister; and she loved and took care of our children as though they had been her own. When dying, she exclaimed, “Poor Brainerd,” (the name of our little boy,) “I must die and leave him, and who will take care of him when I am gone?” She, however, died happy in the Lord,—said, that, as God called, she wished to go, for she was sure he would take her to himself.

18. Since Naw-Lerpaw was attacked, there have been five or six other cases, but none that have proved very obstinate except Sway-chah’s, (an assistant). He is very weak, and yet I see no reason why he may not recover.

19. Received a note from Mrs. V. She has sent me additional medicines; is herself far from being well, though hoping soon to be better.

The next intelligence from Maulmain was more unfavorable, and Mr. Vinton hastened to return thither. On the 26th, Mrs. V. being partially restored,* he again went to Chetthingsville, and subsequently to Bootah and Newville. To Newville he was accompanied by Mrs. V. and Mr. and Mrs. Chandler.

Jan. 1, 1843. Bootah. There have been no cases of cholera here as yet. The Christians appear to be making a little progress in holiness and the fear of the Lord. They are, however, far, very far, from that elevated piety

* Mr. Vinton speaks, in this connexion, of his great indebtedness to his family physician and Christian brother, Dr. Dawson, “for his invaluable services for many years both in the family and in the school,” and also in compounding medicines for use in the jungle: and adds, “Would it not be well, in reinforcing the Karen Mission, to send out a physician? I have long been of the opinion that a *Karen* missionary, who should obtain a thorough knowledge of medicine, would thus nearly double his prospect of doing good.”

which they are required to seek, and which some of them seem deeply anxious to obtain. They say, that by the grace of God they have been enabled, the year past, to obtain the victory over some of their easily besetting sins. Baptized four,—two males and two females.

8. Newville. Found my sister and the Christians all well. She has a very interesting little school of nearly thirty. The cholera has not, as yet, made its appearance in this vicinity.

12. Br. and sister Chandler have started on their return to Maulmain this afternoon. One object of his visit was to set up a machine for cleaning rice, or getting off the hull from the paddy, which he has been building for the Karens. It is very simple in its construction, and admirably adapted to the purpose for which it is designed. It is moved by a single buffalo, and will clean at least fifty baskets of paddy a day. Should it come into general use, as I have little doubt it will, it will be of immense benefit to the provinces. We have had a very pleasant visit with br. and sister C., and I am not without hope that it will long be remembered by the Karens as an additional evidence that the missionaries are anxious to do them good in every possible way.

(To be continued.)

⊙jibwas.

EXTRACTS FROM THE JOURNAL OF MR. BINGHAM.

Indian marriage—Revisit of home scenes—Kind admonition.

July 27, 1843. The Tikuamina and Grand Island Indians have been here some days, and this evening Akvodos, or John Peck, and Heman Lincoln, were legally married to their chosen companions in public meeting. And the season was one of much interest, but not of mirth. A good many Indians, some missionaries for the interior, and some strangers from the steamer, now at the wharf, were present, and seemed highly entertained with the propriety and solemnity, as well as novelty, of the scene.

Aug. 1. To-day the Indians have all left for Mvuidouani; and at half past 3 o'clock, P. M., I started for the great missionary meeting at Hamilton, N. Y., in the Buffalo steamer, captain Allen.

11. Reached Hamilton in the evening. Had a joyful meeting with my children, whom I found in the enjoyment of good health. Met many brethren in the ministry, of former acquaintance; but had been so long separated from them that I knew but few. The season was one of peculiar interest to me; although I felt a regret that there was not a deeper interest manifested in behalf of the Indians. If any people on earth demand our sympathies, I think they do. We are becoming rich by impoverishing them, and they are as sensible of it as we are. But this is digressing. To meet again on earth so large a number of brethren and sisters in Christ, with such warm and affectionate hearts, was to me a feast of fat things, after having been an isolated resident fifteen years on the borders of Lake Superior. But the religious services, which continued for five days and evenings, were of a deeply interesting character; and the privilege of meeting some of the members of our Board of Missions, and some of our brethren from the foreign field, and others destined to that field, added much to the enjoyment of the season.

The evil alluded to in the extract which follows, is not limited, we have reason to believe, to the anniversary occasions of any one place or denomination; and as the admonition is given in a Christian spirit, we are ready to do our part to secure to it all due publicity. This is one of the many things in which it might be well to inquire after the "good old way" of our fathers.

There was one practice, however, which I think has crept in among our fathers and brethren in the ministry since I left the civilized world, the propriety of which appeared to me questionable. I do not mention it for the purpose of finding fault, but merely to suggest an *inquiry* concerning its propriety. I allude to the custom of rising and shaking hands, and engaging in low conversation, while the choir are singing. I do not recollect having ever seen it done before; and I reasoned with myself on the subject thus; "Is not singing a part of the worship of God? Do we not consider it a part of our devotional services? and, if so, should not the same devout attention be given to it that is given to preaching and praying?" "Again,"

the inquiry suggested itself, "Are not ministers to be ensamples to the flock?" The reply was, "So says the book." The inquiry then arose, "How should we like to have all our congregation, who are not personally engaged in singing, rise and spend the time that our singers are employed in that delightful service, in passing friendly salutations?" I asked myself, "Should I be willing to have the practice introduced among our Indians?" Certainly I fear that great evil would grow out of it.

Mr. Bingham returned to the mission on the 17th, and in the following month had the pleasure of baptizing his youngest daughter, and an Indian female, the wife of Akvdo. On the 29th of September he visited Tikuamina Bay.

Tikuamina—Mvshkutesagi.

Sept. 29. Tikuamina Bay. Arrived at this place this evening; brought the government carpenter with me to put up a house for Shigvd. Called the Indians together, and informed them that the Board had been so kind as to appropriate \$150 to aid in building them some houses; letting them know that they must do their part; and inquired who of them would wish to build and avail themselves of their aid? Seven applicants appeared that night, and one the next day. Kvnishage, who is fond of drink, said he would try to stop drinking; and if he could not, he would leave the house.

Oct. 2. Had our usual Sabbath services yesterday, and our evening conference was interesting. This evening held our monthly concert of prayer, and after meeting explained to them more fully the design of the Board in appropriating money to aid in building them houses; and let them know that if they occupied those houses, they must keep themselves sober, and free from intoxication. Was absent about ten days.

29. Started for Mvshkutesagi; it being late and wind ahead, stopped at Mrs. J.'s fishing lodge, about six miles short of the place. She soon related to me the particulars of a remarkable preservation she had recently experienced: a tree being blown by the wind fell upon her lodge and almost crushed it to the ground, but yet the inmates, five in number, were unhurt. One of the men, in attempting to make his escape, was struck by a limb, but

received no injury by it. As the weather continued very stormy and wind ahead, I spent the Sabbath here. After the usual services of the day, had an interesting inquiry meeting in the evening. Mrs. J. appeared much more spiritually minded than I had ever known her before. In speaking of her early religious impressions, she related some particulars that I had never heard before. She also spoke of God's kindness and faithfulness to her since she had been a widow.

31. On waking this morning found the wind had changed in the night and driven our boat out of the little creek in which we supposed it was safely moored. Consequently, we borrowed Mrs. J.'s bark canoe, and set off across the lake after it, as the wind was in a direction to drive it across. After reaching the opposite side, and skirting the lee shore a mile or two, found the boat ashore among the ice, and so loaded down with ice and snow that the sea was occasionally breaking over it. Notwithstanding the roughness of the sea and coldness of the weather, we succeeded in lightening it, so that we made an attempt to recross the lake with it and the canoe lashed to it, but could not succeed. Consequently, had to go ashore among the ice and breakers, and having secured the boat, recrossed the lake in the canoe.

Nov. 1. Morning being more mild, Mrs. J.'s men carried us across to our boat, and we in part unloaded of ice and returned home. But this providence gave us an opportunity of another interesting meeting with them.

13. Last Saturday visited Mvshkutesagi. Did not reach the place until after dark. Found Mr. Pitesell, the Methodist missionary, there, and the Indians assembled for meeting. He gave a lecture that evening; I preached Lord's day morning, and he again p. m., and proposed a class meeting, and requested them to rise and speak. One man spoke and the meeting closed. In the evening I held a prayer meeting, at Uabvnose's lodge. After some remarks had been made by myself, and several prayers had been offered, I proposed if any felt their need of a Savior, and wished to have prayer offered for them, they might make their feelings known. Pyabitas said his mind was in trouble, and he wished prayer might be offered for him. Uabvnose expressed a solicitude concerning his soul, and requested prayer. Kijidede said it had been but

a short time since he began to listen to the gospel, and he could not speak as the praying people did, but he determined to listen, and would like to have them pray for him. A number of prayers were offered, and the meeting closed with interest.

Subsequently two other visits were made to *Mushkutesagi*, with equal encouragement, and one to Garden river. On the 31st of January, Mr. B. again visited *Tikuamina*.

Feb. 6, 1844. This day returned from *Tikuamina*. We reached the place on the 31st, and found ten families; one yet remained up in the woods. As most of them were here, concluded not to go any farther. On Thursday visited *Mukvbuam's* and *Suvo's* families, having learned that none but the children attended meeting from them. The men being out, I improved the time in conversing with the women. *Mukvbuam's* wife offered several apologies for not attending meeting. But the principal one was, that several of her relatives had professed Christianity, and had died short-

ly after; from which she inferred that it was a sin in them to forsake the religion of their ancestors and embrace Christianity, and that death was sent as a punishment for it.

On Friday evening had a meeting, to enter into some arrangements concerning our proposed settlement. The Indians pledge themselves to use all proper means in their power to establish and maintain a sober, quiet, religious state of things in the settlement; and to preserve it from the evil influence of all intoxicating liquor by abandoning it themselves, and endeavoring to keep it from the place. They also agree to listen to religious instruction from their missionary, treating all Christian missionaries with kindness, who call upon them; but to encourage none in opposing the interest of the mission that founded the settlement.

On Saturday evening had a prayer meeting, and on Lord's day evening, after the usual services in the day, had an interesting conference. I think about forty were in, twenty-three of whom spake, and, generally, if not uniformly, expressed their gratitude for the privilege of hearing the gospel.

Miscellany.

The Foulahs of Central Africa.

Of Africa, Heeren, the historian, says, "Mysterious darkness has ever, from the earliest ages, opposed the curiosity of man to investigate the condition of this continent." The curiosity of the scholar, the cupidity of those who seek to enlarge commerce, and the zeal of those who love their race and wish to give to the degraded nations of the earth the blessings of Christianity and civilization, are, nevertheless, doing something to bring to light the condition of that long-neglected or injured portion of the human family.

Much interest has been felt of late in relation to the Foulahs or Fellatahs, who occupy the central regions of that continent. In an article in the third number of the present vol., pp. 61-3, an account was given of the unsuccessful attempt made by

the steamer *Albert*, in the late Niger expedition, to reach *Rabba*, the capital of that nation. To have done so, and to have made treaties favorable to commerce and to the abolition of the slave trade, would have been the consummation of the object of the enterprise.

Mr. W. B. Hodgson, a recent traveller in Africa—an American—in a correspondence with the Corresponding Secretary of the National Institute, at Washington, which has been printed and privately circulated, presents some interesting facts concerning this people; not only as to their character and condition, but, also, as to their influence on the slave trade and over the other nations of Africa generally. They occupy a country not less than 1500 miles in length, from east to west, and 500 in breadth, from north to south.

“They extend from the Atlantic Ocean, from the mouth of the Senegal and Senegambia on the west, to the kingdoms of Bournou and Mandana on the east; from the desert of Sahara on the north, to the mountains of Guinea or Kong, on the south.” The distance, from east to west, is equal to that from Maine to Missouri. It has a population of about two millions.

The Foulahs are not negroes.

They may be said to occupy the intermediate space betwixt the Arab and the negro. All travellers concur in representing them as a distinct race, in moral as in physical traits. To their color, the various terms of *bronze*, *copper*, *reddish*, and sometimes *white*, have been applied.

Mr. D’Avezac, of Paris, says of them,—

In the midst of the negro races, there stands out a *mélive* population of tawny or copper color, prominent nose, small mouth, and oval face, which ranks itself among the white races, and asserts itself to be descended from Arab fathers, and taurodo mothers. Their crisped hair, and even woolly, though long, justifies their classification among the woolly haired populations; but neither the traits of their features, nor the color of their skin, allows them to be confounded with negroes, however great the fusion of the two types may be.

One writer expresses the opinion that they belong to a middle race, between the negro proper and the African white race. Mr. Macbriar, an English Wesleyan missionary, supposes them to have a common origin with the Kaffers of South Africa; some, of the Lybian; others, of the Malayan stock. To him, however, whose heart burns for their conversion to Christ, this is a question of minor importance.

Character.

They appear to be much in advance of the other nations of Africa in civilization, if not in morals. Mr. Hodgson says, “The Foulahs are a warlike race of shepherds, and within this century have established a political organization,—subjected a large portion of Soudan, and

founded Sakatoo, the capital of their empire.”

Their religion.

The writer just quoted, says,—

The Foulahs are rigid Mohammedans, and according to Molliere, the French traveller’s report, they are animated by a strong zeal for proselytism. They are the missionaries of Islam among the pagan negro tribes. Where they have conquered, they have forced the adoption of the Koran by the sword; and whilst pursuing quietly their pastoral occupations, they become schoolmasters, and thus propagate the doctrines of Islam. Wherever the Foulah has wandered, the pagan idolatry of the negro has been overthrown; the barbarous fetish and greegree have been abandoned; anthropophagy and cannibalism have been suppressed, and the horrible sacrifice of human beings to propitiate the monstrous gods of the negro barbarian, has been supplanted by the worship of the true God.

Christian missions.

There is an English Wesleyan missionary station at Timboo, the capital of the western Foulahs, and another at Macarthy’s Island upon the Gambia. The Church Missionary Society has, also, a station recently opened back in the country from Sierra Leone, near the sources of the Niger. No serious obstacles appear to have presented themselves to the introduction of the gospel, though very little progress has as yet been made. “The Mussulmans of the west,” says Mr. Buxton, “do not regard Christians with the same horror as those of the east.”

Education.

In central Africa, education and religion are entirely in the hands of the Mohammedans. The Koran has introduced its letters where it has been adopted; as the bible from Rome has substituted its letters for the alphabets of Europe.

Mr. Hodgson adds, however, that

The Arabic bible is eagerly sought and gratefully received by the tribes; and let, therefore, the gospel be disseminated in Arabic characters in whatever languages the pious zeal of missionaries may be able

to translate it, since Arabic letters have for centuries been introduced into Africa, and have become familiarized by use.

In Africa,—in the land of the degraded negro,—the gospel now stands face to face with the Koran. There the two confluent tides of religious instruction, from the west and east, meet. From the Senegambia to the equator, along this vast extent of coast, Christianity has had stations; and she opposes by *her Book*, the further advance of the *Moslem's Book*.

O that Zion would awake and put on her strength!

The slave trade.

Their civil code, contained in the Koran, forbids the *enslaving of a man born of free parents, and professing the Mussulman religion*. Nor can a Mussulman be reduced to slavery *in any case*.

The Mohammedans often use this as an argument with the pagan slaves to induce them to embrace Islamism. But, perhaps, no people in the world prosecute the slave trade with so much vigor as the Foulahs. For this purpose they invade the negro states under every form of pretext. Should, however, the Foulahs abandon the traffic, the surrounding nations would follow their example; and there is hope of this. Sir T. F. Buxton says,—

That with respect to the two most powerful potentates of Central Africa, the sheikh of Bournou, and the sultan of the Fellatahs, there is some reason for supposing that we need not despair of their coöperation. Captain Clapperton visited Bello,* the powerful sultan of the Fellatahs, in 1823, at Sockatoo. He assured Clapperton that he was able to put an effectual stop to the slave trade, and expressed, with much earnestness of manner, his anxiety to enter into permanent relations of trade and friendship with England.

Treaties, stipulating the entire suppression of the slave trade, have recently been formed between the English government and several of the most influential chiefs. A treaty with Alilu, the present sultan of the Foulahs, would lay the axe at the root of the tree.

* Bello is deceased, and has been succeeded by his son, Alilu.

Memoir of Peter Chundy,

Native Catechist at Krishnaghur, in connexion with the Church Missionary Society.

Chundy was the son of a blacksmith, and had followed the trade of his father; as, according to Hindoo notions, trade or profession is inseparable from birth; what the father was not, the son cannot be—a prejudice much opposed to the introduction of Christianity. Very few of the laboring classes, or common tradesmen, learn to read and write: it does not belong to their caste: they have not, as they say, the talent for acquiring learning. But Chundy had learned to read and write well. A Brahmin in his village had taken a liking to him, and, when a child, had made him come to his school, and instructed him in the Hindoo shasters.* He was an idolater, like his countrymen; and very likely thought, with them, that a steady adherence to the maxims and forms of his forefathers was of all excellencies the most exalted, and the abandonment of them of all degradations the lowest. To make a stride from this state into the Christian church, could be only accomplished by the work of the Holy Spirit. It is interesting to mark the steps by which this change was brought about.

Chundy became acquainted with the writings of Prem Phoeta and others, which point to the only true God, and Krishna, his incarnation. Krishna is also presented under the name of Rishu Kesh.

To have subdued every passion and desire, is, in this system, considered the highest pitch of perfection. Many Hindoos have adopted these principles; and Chundy was one of them. In 1830, he, and some others in his village, discontinued worshipping idols: they advocated burying the dead, as do Christians; and in other ways manifested their opposition to the prevailing system of worship. They soon had to suffer persecution; but Chundy and his companions did not fear. They would rather have given up houses and property, and have lived under trees, than do what they believed to be wrong, to please the Zemindar. They had a notion of a "Shother"—the Righteous One, Redeemer of Mankind—whom they expected soon. When, therefore, a certain Fakeer from Krishnaghur gave himself out, not long ago, to be at the same time the rightful heir to the Rajah of Burdwan, and the expected deliverer, Chundy and

* The sacred books of the Hindoos.

his party, with all the Kurta Bhojals, entered into league with the rising ruler. No sooner, however, did Chundy perceive that the man was opposed to *the powers that be*, than he said, "This is not the man," and left him.

At the end of 1836, while he was sitting with some of his people in a verandah, two catechists from Krishnaghur made their appearance; and on being asked for what they were come, replied, "We bring you mongol," *i. e.*, good news. On hearing this, the word "mongol" struck Chundy as something extraordinary. The Rev. W. J. Deerr afterward visited the place, and Chundy opposed him much, chiefly—as he declared after his conversion—to elicit information. Chundy searched the Old and New Testaments of the Bible that had been given him; and as he found replies to many anxious questions that arose in his mind, he exclaimed, "This is, indeed, God's Word!"

On his first visit to the town of Krishnaghur, Chundy and his friends came to Mr. Krückeberg, and asked him to shew them God. "Do you want to see Him with your outward eyes?" asked Mr. Krückeberg. It had been one of their rules, before learning any thing of Christianity, that an inward eye was necessary for seeing God. Mr. Krückeberg's reply confirmed their notion, and highly gratified them. Hence the gospel from the beginning engaged all his affections and his understanding: to be a thorough Christian was his aim and prayer.

In 1841, Mr. Krückeberg went to reside at Dipchunderpore, Chundy's village, and had, therefore, a most favorable opportunity of forming a true estimate of his character. Mr. Krückeberg writes to the following effect:—

As a native Christian, Chundy was remarkable for his affection to all who loved the Lord Jesus. This he proved, by his disinterestedness and kindness to his brethren, who were always welcome. The first attention paid to them was the washing of their feet: a meal was then prepared, or the hookah (pipe) was placed in readiness for them. He shewed his Christian character by his forbearance, which, in numerous instances, shone out brightly. He was, moreover, remarkable for his wisdom; and the first Pundits would give in to his reasoning. He knew much of the shasters. He had much contrivance, much foresight, which natives rarely possess. The application of his wisdom was most shewn, in finding, in the gospel, information and advice under every case of trial and difficulty. His faith was strong, and manifested itself with increasing evidence

shortly before his departure. In any danger or difficulty he would say, *The Lord is at hand*. This was one of his favorite apophorisms. Often would he comfort those in trouble with these words.

He had a firm hold of the vital truths of Christianity. He was simple in his manners; and would not adopt any new European habit, if not prompted by a sense of duty. He preferred the habits of his country, in as far as they were not connected with error. As to eating and drinking, he had overcome every scruple; but would, for conscience sake, carefully abstain from such things as would make his religion hateful in the eyes of those *without*, and make their conversion, humanly speaking, more difficult. He used to observe to those who laid much stress on the exterior, "It is the heart, my friends, not the dress, that is to be changed." The Testament was his constant companion.

Chundy had been ailing nearly a year before his death; and when the time of his departure drew nigh, he was so fully aware of his state, that he ordered his coffin to be prepared, and selected the place of his burial. In the presence of nearly the whole village, he called upon the Lord to take him to Himself; he reproved their weeping; and died full of hope of eternal life through his blessed Savior.—*Miss. Reg. of Ch. Miss. Soc. (Eng.)*

Hongkong.

Toleration in Hongkong—Mohammedan mosque—New Chinese temple—British chapel—Chapels of the Baptist Mission.

Before pure and undefiled religion can universally prevail on earth, full and free toleration must be enjoyed. Civil power may cause the knee to bow, and change forms and usages; but the force of divine truth only can cause man's will to bow, by changing his heart and his affections. Where perfect freedom of opinion in religious matters is given to all, vice may thrive and evil practices abound. Tares may grow as luxuriantly as the wheat. But the mind must be free, and choose God or mammon, the flesh or the Spirit. If the religion of our ancestors be of God, it will prevail. If the gospel which has been preached to us be true, it shall one day become universal, and "all shall know the Lord." The Chinese government is most intolerant, its laws forbidding the practice of certain forms of religion on penalty of death. The British govern-

ment, on the contrary, tolerates all religions; and it is in this island the dominant power. The time will soon come,—we cannot doubt it,—when religious toleration will become universal. Five years ago no mortal imagined that now free toleration would be enjoyed in any part of what was then the dominions of the emperor of China. It is not very likely that five years hence the same toleration will be given throughout the whole of H. I. M.'s dominions; yet should it be so, it would scarcely be more unexpected than what has already occurred. The church militant has only to do her duty, and the great "Captain of salvation" will soon give his people the whole earth for their possession. The following notices will illustrate the tolerant spirit of the government in Hongkong.

A Mohammedan mosque has been erected upon an elevated site in Victoria, not far from the magistracy. The building is of stone, and now nearly completed.

A new Chinese temple is about to be undertaken. Handbills and placards are out, for the purpose of raising money for the erection of the building.

No British chapel has yet been built, though subscriptions have been made and a site selected. Divine service is held in a temporary building, where one of the naval chaplains officiates.

The chapels of the Baptist Mission, as will be seen by the following card, have been erected by the foreign community in China.

A CARD.

"The undersigned begs respectfully to offer, in behalf of the American Baptist Board of Foreign Missions, his sincerest thanks to the foreign community in China, who have so kindly and so liberally aided in the erection of places for Christian worship on the island of Hongkong. Large congregations of attentive Chinese auditors assemble at the hours for public preaching in their own language every Lord's day at both the Queen's Road and Bazaar chapels. Both of these chapels are also adapted for schools.

"The whole amount of subscriptions received by the undersigned has been \$1,672, and the entire disbursements as follows:—

For the Queen's Road chapel,	\$1,180,04
For the Bazaar chapel,	500,25
Paid to Mr. Roberts for school-room purposes,	9,50
Total disbursements,	\$1,689,79
Total receipts,	1,672,00
Balance due Mr. Shuck,	\$17,79

"In addition to the above, there are some items of receipts and disbursements for which Mr. Roberts is responsible: as he is at present away, I have no means of ascertaining what these amounts are, but on his return he will publish his statement, which will, doubtless, be found correct. The present statement should have been published sooner, but it was deemed proper to wait until all the subscriptions could be got in, and also until the completion of the recent enlargements and improvements of both the chapels. The above receipts and disbursements do not include the subscriptions for the purchase of lamps. The utmost care has been observed in noting every dollar received and paid out, and I have much pleasure in appending the following certificate from adjutant McVicar.

"J. LEWIS SHUCK.

"Hongkong, Oct. 3, 1843.

"I have examined the details concerning Mr. Shuck's statements and accounts relative to the receipts and disbursements for the Queen's Road and Bazaar chapels, and to the best of my belief the above is perfectly correct.

(Signed) "JOS. McVICCAR."
[Chinese Rep.]

Need of more Missionaries.

The providence of God is opening numerous fields of missionary labor among the heathen as if to test the readiness of the church to engage in the work which the Savior has assigned them. The time has been, when the most serious difficulties opposed the propagation of the gospel in pagan countries. Not only was the way to them toilsome and perilous, but often the ambassadors of Christ were by force shut out of the countries which they endeavored to enter. Wars among civilized nations have frequently been the occasion of serious embarrassments. In former days, both missionaries and the "supplies" which Christian zeal and sympathy had gathered for the support of their brethren in foreign lands, have fallen into the hands of *Christian enemies*, the missionaries diverted from their course if not detained as prisoners of war, and the cargo for which the mission was in impatient expectation, confiscated or wasted.

At the present day scarcely an external impediment lies in our way. The fields

are white. The cry is for reapers. Scarcely a month passes without seeing some spirit-stirring appeal for more missionaries.

But a few months' since, the Baptist missionaries in China made an appeal in behalf of that country. A similar one is made, also, by the missionaries of the American Board of Commissioners. In a general letter to the Committee, they say,

Additional missionaries were called for, long ago, to aid in the great work in which, under God, you have appointed us to bear a part. Though often repeated, this call has been almost in vain. Other fields have been more inviting, and have received greater accessions to the number of their laborers. China was not open; and many thought it would be premature to send large reinforcements hither, till circumstances should change. Some, too, would dissuade the candidate for missionary employment from joining this mission on account of the language; arguing that its acquisition, for the grand purpose of preaching the gospel freely and boldly, is not only difficult but quite impracticable.

But circumstances are now altered. China is partially open; and such a knowledge of the language has been acquired as is requisite for all the varied purposes of diplomacy. For these secular objects, men by thousands, and treasure by millions, have been put in requisition; talents of the highest order have been called into action, and labors, and hardships, and sufferings, of vast amount, have been endured. The great end aimed at, moreover, has been gained,—a treaty of peace.

The pacific tone and good faith maintained by the Chinese, during the last year, may be hailed as among the brightest signs of the times; and viewing them as such, we are thereby called upon to give glory to God for what he has wrought, to record our thanks, and to take courage.

New missions must now be established. The time has arrived when the American Board is called upon *greatly to enlarge its operations in China*. With as little delay as possible, missionary operations should be commenced at Fu-chau, Ningpo and Shanghai; and the stations at Amoy, Hongkong, and Canton, should be strengthened. It is, therefore, the earnest and the unanimous request of all your missionaries here, that the Board will immediately send out as many additional laborers as it has the means to sustain.

HONGKONG.

The reports which have gone abroad respecting the island of Hongkong have been exceedingly contradictory. The island is a little more than twenty-six miles in circumference, very irregular in shape, with a hilly surface. Some of the peaks are nearly two thousand feet high. Between the ridges, and in some places along the beach, there are patches of arable land. There are many springs and streamlets of excellent water in all parts of the island. Prior to 1841, its inhabitants consisted of only a few families, some living by agriculture, and some by fishing. Its present population is, probably, between twenty-five and thirty thousand.

CANTON.

Canton, with its million of souls, will henceforth be the scene of more open and vigorous efforts for the promulgation of the gospel. The new order of things, especially the removal of the licensed or hong merchants, and the establishment of consular authority, cannot fail to operate favorably for the introduction of pure Christianity in China. The medical labors of Doct. Parker have been, since his return from America, as they were formerly, highly valued by all classes of the Chinese, who crowd to the hospital in great numbers. Thus a most direct and easy way is opened to make known to these multitudes the joyful news of salvation. No objections have been made by the Chinese to the residence of Mrs. Parker, who has lived in one of the factories nearly all the time during the last half year. This is a great improvement on the old order of things. Mrs. Parker has also had a native maid-servant residing with her, no one objecting to such a measure. No doubt God has ordered these changes, so that the way for the promulgation of the gospel of his dear Son may be extended, and the most degraded portion of the people learn of Christ and his holy doctrine, which alone can elevate woman to her proper place in society.—*Miss. Herald*.

Maulmain Missionary Society.

The above Society, composed of missionaries and European citizens of the city of Maulmain, held its semi-annual meeting in the Baptist chapel, on Thursday evening, the 27th of July, 1843. The receipts of the treasury during the year were \$829.40. With this sum, nine native as-

sistants were employed, besides aiding to defray the expenses of the Burmese boarding school.

From the report presented at the meeting, we make the following very interesting extracts.

PEGUAN DEPARTMENT.

The Rev. Mr. Haswell has furnished the following report of the labors of the assistant in this department.

“*Ko Tau M'Ngay*, the Peguan assistant, has made several excursions, in company with others, during the year. In one to Ya, he found several very encouraging cases. In other excursions, and in Amherst, he has found many to listen to the gospel with apparent interest, but none have been found ready to embrace the gospel and acknowledge themselves the disciples of Christ. *Ko Tau M'Ngay* is still steadfast in his Christian principles, and desirous of persuading others to accept of the great salvation.”

BURMESE DEPARTMENT.

Concerning the labors of the assistant under his direction, the Rev. Mr. Osgood writes,—

“During the past year, *Ko Woon's* labors have been entirely confined to the preaching station in the bazaar, where he has been in almost daily attendance. It is due to him, and the other assistants, who have been associated with him, to say that the station has been well sustained. Several thousands of books and tracts have been distributed, a great proportion of which have been carried to remote parts of the country, and will, doubtless, be read by many who would, otherwise, have died ignorant of the fact that there is an eternal God, and a Savior for lost sinners.”

The Rev. Mr. Howard has supplied the following account of the school under his charge.

“The Burmese boarding-school has received the continued patronage of this Society during the past year, receiving for the first nine months fifteen rupees, and for the last three months five rupees per month.

“A Christian education is a prominent object of the school, and, we trust, the improvement of the scholars in this respect, will show that we do not labor in vain. During the past year, only one has made a public profession of faith in Christ.

Though some who have previously made this profession, after leaving the school, have failed to exhibit evidence that theirs was a ‘faith which works by love and purifies the heart;’ yet most of those who still retain their connexion with it, as well as numbers who have left, give us reason to hope that they have not ‘received the grace of God in vain.’”

PGHO DEPARTMENT.

Of the assistants in this department, the Rev. Mr. Stevens writes,—

“Two assistants, *Ko Chung Pau* and *Bah Mee*, have been supported the past year by this Society. The former takes the place of *Ko Awah*, who, of his own accord, declined receiving any thing from the Society. For though he has continued to preach as opportunity offered, and has assisted in maintaining the regular services of the church, yet he has been so much occupied in necessary secular business, that he was afraid, he said, to appropriate to himself the money of the Lord.

“*Ko Chung Pau* was the first convert at Dong Yan, and has been, from the time of his conversion, distinguished not so much for his natural abilities, as for his humility, meekness, and diligence in his Master's service. He may be truly spoken of as a man of prayer; nor has this characteristic ever been manifested, to my knowledge, more strikingly than during the last year, while cholera was prevailing in Dong Yan. One incident, in particular, is worthy of notice. A daughter with a large family had fled, in the general panic, to take refuge with other families in the woods. One of her sons was seized with the disease while absent from the family, and immediately sought the retreat of his parents. On finding them, the fact of his illness becoming known, he and the family were driven from the rest of the company, and came into the neighborhood of the chapel. When the old man heard of it, he immediately took medicine and hastened to the relief of his grandson. Finding him in an unsheltered place, he took him on his shoulders, and returned to the forsaken house of the affrighted parents. There alone he watched and nursed the boy, day and night, for more than a week. From the first he had felt that the case was a desperate one, from the unusual severity of the symptoms, and had given himself to unceasing prayer in behalf of the child, while the tears flowed freely down his cheeks. Meanwhile the father kept aloof, not daring even to enter the house. The mother ventured nearer, and overheard the pleadings of her father for her lost child, for she had given up all

hope of his life. These prayers of her father seem to have carried conviction to her heart. For although previously much opposed to the preaching of the gospel, from that time, she said, her feelings were changed; and now both she and her husband are members of the church, and have a weekly meeting established at their house. Some of their friends, too, seem to be not far from the kingdom of heaven.

“Since the last annual meeting of the Society, there have been baptized within the sphere of these assistants’ labors, twelve persons, viz.: one at Paungbai, two at Powon, one at Kayin on the Gying, and eight at Dong Yan. And what is particularly gratifying in respect to these persons is, that all, with *one* exception, are heads of families.”

SGAU KAREN DEPARTMENT.

“*Tahoo* was stationed last rains at Mawko, from which place three, during the past year, have professed their faith in Christ. Other applicants for baptism are reported, but not being able on account of cholera to visit the station last dry season, they have not yet been baptized. During the dry season, he made various excursions, the most important of which was among the Shan Karens. As a consequence of this visit, a number of individuals have come over and settled with the Christians, and are now waiting for an opportunity to unite with the church. Six of those alluded to in the last report as having returned with *Tahoo* from a preaching excursion, to settle in his village, have been baptized.

“He is now teaching school and preaching at his old post at Mawko.

“*Ko Panlah* still continues his labors at Newville. His feeble health will not admit of his making long excursions. He, however, makes frequent visits to the neighboring villages, and employs the rest of his time in teaching school and preaching to the church.”

Prah-hai, supported by Capt. Nicholson, of H. M. 84th Regt., reports,—

“I spent the last rains at Paikrookee. When I proclaimed the word of God to the people, many listened, and after a little time, seven came forward and desired to profess their faith in Christ. When the time came for their baptism, two proved to be stony ground hearers; for when the others applied, they were not ready; so that they deceived me, and deceived the teacher, and tried to deceive God.”

“*Ko Telaw*, who is also supported by Capt. Nicholson, was employed last rains

as teacher in the Karen boarding-school in this place. Soon after his return to the jungle, the cholera reached Chetthingsville, and he was one of the few who stood at his post during that trying season. For a considerable time he did nothing but attend upon the sick and the dying. In one or two instances, he was left absolutely alone, and obliged to go in search of help to come and assist him in burying the dead. During the dry season, he made various excursions, though in common with his associates, he was much interrupted by the prevalence of the cholera.”

Receipts of the Board.

Received from the 1st of March to the 1st of April, 1844, \$6839,70; during the same month, 1843, \$4162,42. Excess above corresponding month of last year, 2677,28.

The whole amount received during the conventional year closing April 1st, 1844, is \$62,062,29, being \$16,179,22 more than was received last year, and \$9463,61 more than was received during the year preceding the last Triennial Convention.

CARD.

Mr. and Mrs. Van Husen, of the Telooogo Mission, acknowledge the receipt of \$18 from the Sabbath school connected with the Baptist church in Chili, N. Y., for the support of a Telooogo lad, to be named “*Adoniram Pickett*,” the same having been duly appropriated in 1843.

Letters, &c., from Missionaries.

ARRACAN.—*E. L. Abbott*, Sept. 15, 1843; *G. S. Comstock*, Oct. 27; *L. Stilson*, Nov. 22.

MAULMAIN.—*Mission*, July 1; *J. M. Haswell*, Aug. 26; *H. Howard*, Aug. 28, Sept. 25; *A. Judson*, July 13; *S. M. Osgood*, Aug. 22, 24; *E. A. Stevens*, June 13; *J. H. Vin-ton*, (j.) Oct. 21, 1842, to May 3, 1843.

TAVOY.—*Mission*, July 15; *F. Mason*, Aug. 9; *J. Wade*, (j.) May 28; *L. Ingalls*, July 31, Oct. 31.

ASSAM.—*C. Barker*, July 31, (j.) Dec. 1; *M. Bronson*, (j.) July 21 to Nov., Nov. 1, 12, 15; *N. Brown*, (j.) Jan 8 to May 1, June 27, Oct. 6; *O. T. Cutler*, May 19, Oct. 26 (2).

SIAM.—*J. H. Chandler*, Aug. 14, Oct. 19, Nov. 23; *R. D. Davenport*, July 5, Sept. 10, Oct. 13, Nov. 22; *J. Goddard*, (j.) May 14 to Aug. 22, July 1, 12, Aug. 26, Oct. 30; *J. T. Jones*, May 26, July 1, 6, 7 (2), 23, Nov. 23; *M. M. Stafler*, July 1.

CHINA.—*Mission*, Nov. 13; *W. Dean*, (j. of Hok Heng) July, Oct. 3 (2), 23, Nov. 15

(2); *I. J. Roberts*, Aug. 23, Oct. 18, Nov. 17, (j.) Oct. 26 to Nov. 26; *D. J. Macgowan*, vi. Sept. 7.
 TELOGOOS.—*S. S. Day*, June 27, Dec. 21.
 FRANCE.—*E. Willard*, Dec. 12, 30, Jan. 23, 1844, Feb. 21.
 GREECE.—*R. F. Buel*, Nov. 19, 1843; *H. E. Dickson*, Dec. 2.
 GERMANY.—*G. W. Lehmann*, Feb. 8, 1844.
 CHEROKEES.—*T. Frye*, Dec. 25, 1843; *S. H. Hibbard*, Jan. 27, 1844; *E. Jones*, Feb. 3, 5, 16; *H. Upham*, Jan. 9, Feb. 5.
 CHOCTAWS.—*R. D. Potts*, March 2.
 CREEKS.—*E. Tucker*, Jan. 10.
 OJIBWAS.—*A. Bingham*, (j.) July 27 to Feb. 10, 8, 15, March 5; *H. H. Morse*, Oct. 24, 1843, March 1, 1844.
 SHAWANOES, &c.—*F. Barker*, Jan. 29 with j., Feb. 13, March 18 (2); *I. D. Blanchard*, Feb. 12; *J. Meeker*, Feb. 24; *J. G. Pratt*, Jan. 17, Feb. 13.

Donations,

FROM MARCH 1 TO APRIL 1, 1844.

Maine.

Portland, 1st Bap. ch. and soc., per N. Ellsworth, 27,08
 Leeds, Bap. ch., for support of a Karen preacher, (with a gold ring,) per Rev. S. S. Leighton, 2,50
 North Yarmouth, Bap. ch. and soc., Wm. R. Stockbridge tr., per L. S. Bates, 13,00
 Topsham, Bap. ch. and soc., per W. Barron, clerk, 28,00
 Brunswick, a member of 1st Bap. ch., Rev. D. C. Haynes pastor, per Rev. Mr. Beecher, 5,00
 North Bangor, Bap. ch., per J. C. White, 5,00
 Newport, do. do., per Rev. Mr. Stewart, 2,50
 per Henry F. Skerry, 7,50
 ————— 33,08

New Hampshire.

Warner, Jesse Hardy, per Rev. J. M. Chick, 10,00
 New Hampshire Baptist State Convention, John A. Gault tr., 295,63
 ————— 305,63

Vermont.

Grafton, per Rev. Mylon Merriam, as follows:
 Bap. ch. and soc., per Peter W. Dean, 41,75
 Barzillai Dudley, 5,00
 ————— 46,75
 Berkshire, Smith & Furnald, per John Putnam, 5,67
 ————— 47,42

Massachusetts.

Charlestown, Bap. ch. and soc., towards support of Miss Waldo, per C. H. Arnold, 100,00
 New Bedford, Bap. ch. and soc., per L. H. Hewins, 169,74
 Newton, students in Theol. Inst., mon. con. for March, J. S. James tr., 7,25

do., Upper Falls, mon. con., per S. Keys, 6,77
 Boston, Charles St. Bap. ch. and soc., mon. con. for March, 12,50
 do., do. do. do. do., ladies, 75,75
 per Rev. Dr. Sharp, 88,25
 do., Bowdoin Square Bap. ch. and soc., mon. con. for March, per Benjamin Smith, 50,00
 do., do. do. Young Men's Benev. Soc., James Edmunds tr., for support of a native preacher, 100,00
 ————— 150,00
 do., Harvard St. Bap. ch. and soc., mon. con. for March, per John Putnam, 15,26
 do., Federal St. Bap. ch. and soc., mon. con. for March, 14,66
 do., Baldwin Place For. Miss. Soc., J. W. Merrill tr., 45,05
 do., do. do., as follows:
 From ladies, for general fund, 135,00
 A lady, for African Mission, 5,00
 do., for Mrs. Wade's school, 5,00
 Tavoy, 5,00
 Thomas Shaw, 50,00
 per Rev. B. Stow, 195,00
 ————— 240,05
 South Boston, Bap. ch., Miss. Soc., per Timothy Rich, 37,00
 West Cambridge, Bap. ch. and cong., per Rev. T. C. Tingley, 25,30
 South Attleboro', Asa Reed, per Lemuel May, 3,00
 Springfield, 1st Bap. ch., per Rev. H. Richards, 14,46
 Middleboro', Central Bap. ch. and cong., per Rev. E. Nelson, 70,25
 Rowley, Bap. ch., mon. con., 1,59
 do., Rev. Cephas Pasco, 1,41
 ————— 3,00
 Taunton Baptist Association, S. L. French tr.,
 From Fall River, as follows:
 Jefferson Borden, 100,00
 Bap. ch., for Bur. Miss., to be expended under the direction of Mr. Brayton, 50,00
 do. do., for gen. fund, 80,00
 ————— 130,00
 ————— 230,00
 Seekonk, Baptist ch., 19,00
 do., two individuals, 17,00
 ————— 36,00
 ————— 266,00
 ————— 1210,99

Rhode Island.

Providence, 4th Bap. Fem. For. Miss. Soc., Miss H. Peck tr., as follows:
 For the support of a Karen female on the Knowles scholarship, 25,00
 For the support of a youth in the native school, Edina, Africa, 20,00
 ————— 45,00

Rhode Island Baptist State Convention, V. J. Bates tr., as follows:	
Providence, 1st Bap. ch., mon. con. for March,	44,90
do., do. do. do., annual sub. for 1843, in part, per N. Bishop,	11,00
do., do. do. do., annual sub. for 1843, in part, per Dr. Wayland,	50,00
	105,90
do., 3d Bap. ch., mon. con., Simeon Barker tr.,	103,75
	209,65
	254,65

Connecticut.

New Britain, Bap. ch. and soc.	24,72
Bristol, do. do. do.	63,50
do., Bap. Sab. school	4,25
	67,75
Wethersfield, Bap. ch. and soc.	23,00
Middletown, 1st Bap. ch. and soc.	26,00
do., do. do. do., Rev. Jona. Goodwin,	2,00
	28,00
Haddam, Bap. ch. and soc.	25,00
Chester, do. do. do.	20,00
Saybrook, 1st Bap. ch. and soc.	30,03
Deep River, Bap. ch. and soc.	17,25
Essex, do. do. do.	131,00
Lyme, 1st do. do. do.	9,00
North Lyme, do. do. do.	32,35
East Lyme, 1st do. do. do.	60,75
do. do., 2d do. do. do.	18,00
Waterford, 1st do. do. do.	32,00
New London, 1st Bap. ch. and soc.	212,00
do. do., 2d do. do. do. per Rev. J. B. Brown, agent of the Board,	762,03
Southington, Bap. ch. and soc., per Rev. Samuel Richards,	6,85
	768,88

New York.

New York city, Rev. R. S. Cook	10,00
do. do. do., Laurens St. Bap. ch., per L. Barker,	12,77
Madison, Madison Co., James D. Coolidge,	200,00
Norway, Mrs. Willard, a silver watch sold,	1,50
Ontario Association	6,00
Lock sold	,25
Black River Baptist Association, J. Potter tr.,	24,15
Madison Baptist Association, Wm. Coolidge tr.,	448,77
Pencil, rings, &c., sold per Rev. Silas Bailey, agent of the Board,	684,92
Butternuts, Juv. Soc.	1,87
Hartwick, do. do.	1,52
Springfield and Otsego	1,17

Exeter, Mite Soc.	2,67
do., Fem. do.	1,61
Otsego Association	157,23
per Charles Walker,	166,07
	873,76

New Jersey.

New Brunswick, Ambrose F. Randolph, per John Putnam,	1,00
Haddonfield, Joseph Whitman, per Rev. B. R. Loxley,	5,00
	6,00

Pennsylvania.

Mead's Corner, J. Dewey	,50
Frankford, Bap. Fem. For. Miss. Soc., per Rev. S. Smith,	11,25
Washington, as follows:	
Bap. ch., mon. con.,	10,00
Bap. Fem. Miss. Soc., Mrs. H. W. Wilson tr.,	20,00
	30,00
	41,75

Maryland.

Baltimore, James Wilson	100,00
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Virginia.

Virginia Bap. For. Miss. Soc., A. G. Wortham tr., as follows:	
For Burman Mission,	5,00
" African do.,	5,00
" general fund,	422,86
	432,86

North Carolina.

North Carolina Baptist State Convention, per Rev. James S. Purify,	100,37
Wilmington, collection, and one pair of gold buttons and gold ring,	37,00
do., sundry individuals, per Rev. — Repton,	13,04
Raleigh, col. at Baptist meeting-house,	40,40
do., do. at colored people's do.,	11,10
do., do. at Methodist do.,	14,92
do., Mrs. Frances Devereux	10,00
Fayetteville, collection	31,78
Wake Forest Institute, Prof. J. B. White	10,00
per Rev. J. B. Taylor,	168,24
	268,61

South Carolina.

Sumterville, John B. Miller	10,00
Charleston, col. of two Bap. chs., and gold chain,	102,35
do., a colored female	1,00
Edgefield Association, the same being from Edgefield C. H. Bap. ch.,	70,00
Rev. Elliot Estes	20,00
Aiken, col. at Bap. meeting-house,	13,17
Columbia, Bap. ch. and cong.	58,55
do., of colored people,	4,36
Camden, Bap. ch.	15,60
Wiley Kelley	6,00
Society Hill, with gold rings,	146,58

Darlington, Fem. Benev. Soc., for Burman Miss., do., do. do. do., for Karen Mission, do., Miss M. A. and Miss S. C. Catlett, for Karen preachers, A. G. Holmes, Robertville, Beaufort District, "a friend," for Burman Miss., per Rev. C. M. Fuller,	25,00 25,00 30,00 5,00 50,00
per Rev. J. B. Taylor,	572,61 582,61

Georgia.

Savannah, as follows :	
Bap. ch. and soc.	312,16
Sabbath school	20,00
For. Miss. Soc.	47,41
First African ch., for African Mission,	25,25
Darien, Bap. ch.	10,00
Bethel, Bap. ch. per Thomas Dowell,	5,00 419,82
Augusta, as follows :	
Bap. ch.	170,60
African ch.	14,43
Juv. Miss. Soc. of Sab. school	16,06
Rev. Wm. T. Hard, per Rev. C. M. Fuller,	5,00
A friend	,50
Jesse Mercer Turpin	,31
Miss Lucilla Kendrick	,25
Penfield, collection	45,20
do., Prof. Pearce and lady	25,00
do., Dr. Baker and lady	7,75
Greensbury, collection	21,72
Madison, do.	52,18
Sardis, Bap. ch.	29,20
Miss Sims	,50
J. Johnson	,50
Forsyth, collection	34,25
do., Sabbath school	1,30
Fanny and Caroline Sturgis	,15
Rev. B. F. Hays, Houston Co.,	5,00
Macon, Fem. Miss. Soc. do., Bap. ch. and cong. do., Mrs. M. C. Franklin	72,50 98,50 15,00
Rev. C. D. Mallory	11,50
Mrs. Mallory	5,00
Miss. Mary B. Griffin	1,00
C. E. Mallory	1,00
R. E. Mallory	1,00
Archibald Odum	,50
Colored friends, for African Mission,	5,00
Savannah, Bap. Sab. sch.	20,00
Miss Maria L. Smith	,20
Susan Sweet	,05
Sophia Sweet	,05
Savannah, handed to Mr. Kincaid by a little boy on the steamboat,	2,75
S. S. Virgin, for Mountain Chief's people,	5,00
per Rev. J. B. Taylor,	668,95 1088,77

Mississippi.

Elm Grove, Bethel ch., for Burman bible, per Joshua J. Ellis, Zion Baptist Association	2,00 41,20
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John H. McRoe	3,80
per John H. McRoe,	45,00
	47,00

Kentucky.

Richmond, Miss Eliza Greenhalgh, per John Putnam,	1,00
Bethel Fem. Miss. Soc.	11,20
Bowling Green, Bap. ch., mon. con.,	48,80
per Rev. Jas. M. Pendleton,	60,00
Louisville, 2d Bap. ch., annual collection,	100,00
do., do. do. do., mon. con., for China Miss.,	61,65
do., colored Bap. ch., mon. con., for African Miss., per Rev. Henry Adams,	31,41
Henderson, mon. con.	5,00
do., Bap. Benev. Soc., per Rev. George Matthews,	10,74
per Rev. Thos. S. Malcom,	208,80
	269,80

Ohio.

Granville, Bap. ch., per S. Spelman,	40,00
Elyria, Bap. ch., J. P. Jacobs tr., per G. M. Chapman,	5,00
Massillon, Rev. S. B. Page, per Rev. B. M. Hill,	10,00
	55,00

Illinois.

Rock Spring, mon. con., per Rev. John M. Peck,	2,00
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Michigan.

Michigan Baptist State Convention, Rev. Stephen Goodman tr., per Rev. B. M. Hill,	34,00
do. do. do. do., per Rev. Z. N. Jones,	37,50
	71,50

Legacies.

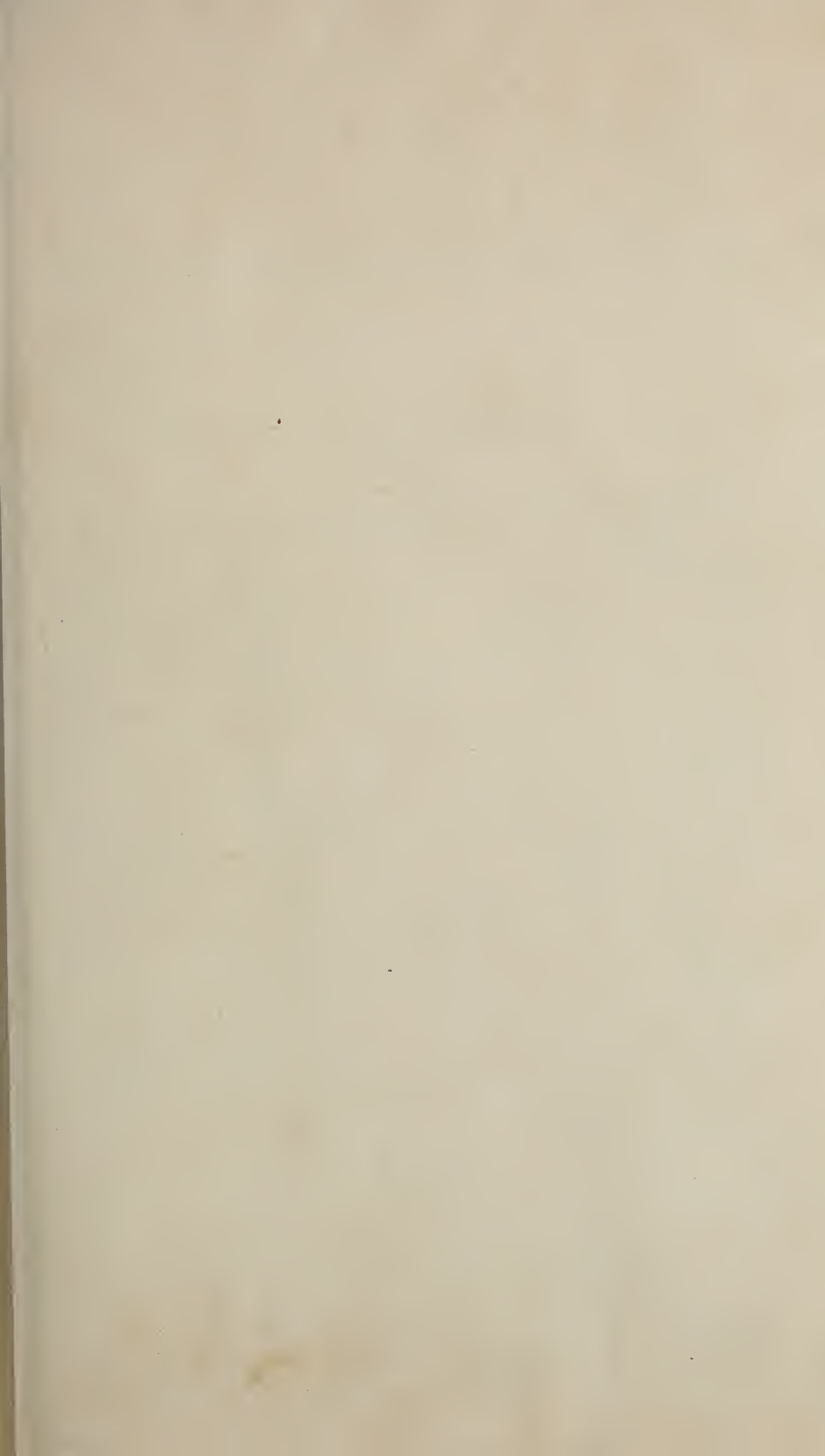
Middleboro', Mass., estate of Andrew Cole, Rev. Ebenezer Briggs executor,	291,14
Welsh Neck, S. C., estate of Miss Jane McCall, per A. McIver,	25,00
Philadelphia, legacy of a lady, per Rev. T. G. Allen,	10,00
	326,14
Sale of a silver watch,	3,25
	329,39

The Treasurer also acknowledges the receipt of the following from the American and Foreign Bible Society:

To aid in the revision, printing, and circulating of Siamese scriptures,	1000,00
For translating, printing, and circulating of the Karen scriptures,	1000,00

\$2000,00

H. LINCOLN, Treasurer.

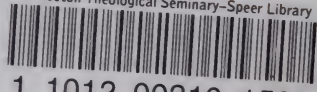


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